



No. 45.

-- THE --

PATH OF LIFE

-- OR --

GOSPEL FACTS FOR THE PEOPLE.

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INTRODUCTION.

It is the design of the following pages to set forth the doctrine of the Primitive Church, as held and practiced by the Brethren, or German Baptists. We accept the New Testament of our Lord and Savior Jesus Christ in all its precepts as the will of God, and only infallible rule of faith and practice. We hold that there is one Apostolic Church, of which Christ is the Head and Founder; that the church is composed of believers, who have separated themselves from the world, and who walk in all the commandments of the Lord blameless.

That the atonement of Christ saves all who die in their infancy, before they can exercise faith and accept the conditions of salvation as laid down in the Gospel. John 1: 29; Matt. 19: 14; Col. 1: 20.

That faith, repentance and baptism are appointed by the Lord for the sinner, by which he is initiated into the church, obtains the pardon of his sins and the gift of the Holy Spirit. Acts 2: 38.

That immersion into each name of the Trinity—Father, Son and Holy Spirit—by a threefold action, constitutes the “one baptism” of the apostolic age. Matt. 28: 19.

That the washing of the saints’ feet is a command of our Lord to be observed in the church. John 13; 1 Tim. 5: 10.

That the Lord’s Supper is a sacred meal, and should be eaten after feet-washing in the evening. John 13: 12–28.

That the bread and wine is not the Lord’s Supper, but should be taken “after supper,” as the communion of the body and blood of Christ. Luke 22: 20.

That the “holy kiss” is a divine injunction to be observed by the followers of Christ. Rom. 16: 16; 1 Pet. 5: 14.

That anointing the sick with oil in the name of the Lord is a Christian privilege and duty. James 5: 14.

That all carnal warfare and strife are contrary to the peace principles of Christ. Matt. 5: 39; Rom. 12: 17, 19.

That the followers of Christ should not conform to the world in dress, fashions and customs, contrary to the Gospel. 1 Tim. 2: 9; 1 Pet. 3: 4; Rom. 12: 1, 2.

That swearing, or taking an oath, is contrary to the express command of Christ. Matt. 5: 33, 36; James 5: 12.

That in religious exercises—public or private—women should have their heads covered, and men should have their heads uncovered. 1 Cor. 11: 1-16.

That Christians should not go to law before unbelievers, but should settle all differences by peaceable arbitration in the church. 1 Cor. 6: 1-10; Matt. 5: 40.

That the people of God should not attach themselves to secret, or oath-bound societies, nor worldly organizations. 2 Cor. 4: 2; Eph. 5: 7, 12.

That we should "follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12: 14.

These are the leading features of the faith and practice of the Brethren, and are based directly upon the Scriptures. Wherein a difference of opinion obtains among different persuasions in observing the commandments of our Lord, the reason why the Brethren hold to the primitive practice of Christ and the apostles will be briefly stated in the following pages. We invite the serious and prayerful attention of the reader to the succeeding chapters of this work, and kindly wish him the disposition of the Bereans "in that they received the word with all readiness of mind, and searched the Scriptures daily whether those things were so." Acts 17: 11.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14. D. H.

The Path of Life.

FAITH AND REPENTANCE.

FAITH is the conviction that the testimony of the Holy Scriptures is true.

Its Origin.—"Faith cometh by hearing, and hearing by the word of God." Rom. 10: 17. By this we see the apostle traces faith back to a basis, and that is a knowledge of the Word of God. Without a knowledge of the Bible and its teaching, no one can exercise faith,—no one can have faith. Faith exists only where the understanding is developed in the investigation of religious truth.

Its Nature.—Faith is not merely an abstraction, but is under the control of the Gospel, "the law of faith." Rom. 2: 27. This "law of faith" is the perfect law of liberty. The command of Christ is, "believe the Gospel," and this comprehends it in all its parts, in all its fullness, from Alpha to Omega.

Its Office.—Faith purifies the heart from the love of sin. Acts 15: 9. It effects an intellectual change, and turns the sinner's thoughts towards his duty and his God. "Without faith it is impossible to please God." "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2: 8-10. Hence faith does not lead us to observe the works of the law, or of man, lest we should boast; but it leads us to obey the Gospel,—the "good works,"—even the commands of our Lord. Faith is a working principle. Paul says, "Faith works by love." Gal. 5:

5. James says, "Faith without works is dead." James 2: 26. Faith alone is not Christian faith. It is faith joined to obedience that saves. Obedience is the test of our faith.

Repentance means such sorrow for sin as to produce newness of life. It reforms the conduct. God "now commands all men every-where to repent." Acts 17: 30. Repentance is connected with baptism: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2: 38. Here repentance and baptism are declared to be for the remission of sins. Hence they are essential to salvation. But repentance is the product of faith. Therefore, faith and repentance are antecedents of baptism. When the jailer, an unbeliever, asked Paul and Silas the momentous question: "Sirs, what must I do to be saved?" they replied, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts 16: 30, 31. When the Jews, on the day of Pentecost, who were made to believe by the preaching of the apostles, asked, "What shall we do?"—Peter said unto them, "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins." Acts 2: 38. When Ananias came to Saul, in Damascus, and found him not only a believer, but also a penitent, he did not tell him to repent, but he told him to "arise and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22: 16. John the Baptist demanded repentance of those who came to his baptism: "Bring forth therefore fruits meet for repentance." Matt. 3: 8. Jesus preached it: "Repent, for the kingdom of heaven is at hand: except ye repent, ye shall all likewise perish." The apostles proclaimed it: "Repent ye therefore, and be converted, that your sins may be blotted out." Acts 3: 19.

Faith, repentance and baptism have their appointed places in the plan of salvation. Neither faith alone, repentance alone, nor baptism alone, will save. "If thou be-

lievest with all thine heart thou mayest," was demanded of the "eunuch" by Philip, before baptism. Simon, of Samaria, though a baptized man, was, nevertheless, "in the gall of bitterness, and in the bond of iniquity," because he had not repented. Acts 8: 23. We preach believers' baptism; that baptism is essential to the penitent sinner. "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God." John 3: 5. The sinner's duty is: (1) to hear; (2) to believe; (3) to repent; (4) to be baptized. God's work in the conversion of sinners is: (1) to call the sinner; (2) to enlighten the sinner; (3) to convict him of sin; (4) to pardon him, and grant him the gift of the Holy Spirit. Hence, the conversion of the sinner is a co-operative work. We do not preach baptismal salvation. The pardon of sin belongs to God. Let the sinner do his duty, and he may rest assured that God will pardon his sins according to his divine arrangement. Why should the sinner pause in his return to God with the reflection, "Have I received the pardon of my sins?" Can he not trust God? God is faithful who has promised. Why should the minister ask the penitent sinner whether he feels that his sins are pardoned, before baptizing him, when there is neither precept nor precedent for the practice in the Gospel? "Repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." As it began at Jerusalem, so it is to be proclaimed among all nations. Peter demanded repentance and baptism for (in order to) the remission of sins, and as many as received his word were baptized. The remission of sins is conditioned upon repentance and baptism. Repentance is the work of the sinner, through the convicting power of the Spirit of God. Baptism is the "washing of regeneration," and symbolizes the cleansing of sin by the blood of Christ. "We are baptized into his death,"—"buried with him by baptism into death,"—and by virtue of the blood of Christ, joined by our death in his death, we obtain the pardon of sins and the

renewing of the Holy Spirit. This is the new birth. We have put on Christ and walk in the newness of life, and if faithful until death, in the service of God, will obtain a "crown of life." Rev. 2: 10.

BAPTISM.

"The church holds baptism appointed by the Lord Jesus Christ for the believer, by which he is initiated into the church, obtains the pardon of his sins and the gift of the Holy Spirit. Matt. 28: 19; Mark 16: 16; Acts 2: 38. With all Greek scholars and the practice of antiquity, we hold that baptism means only immersion; and that the Greek term, *baptizo*, being in the frequentative form, and the formula given by our Lord in Matt. 28: 19, require a repeated action. Hence we adhere to the trine immersion as the original Scriptural action. We are confirmed in this by the fact that single immersion was first introduced about 360 A. D., and it was more than six hundred years after the birth of Christ before it received any special attention, and that only in Spain, while trine immersion, even in the Roman Church, prevailed in all other countries till about the time of the Reformation, and is continued to this time in the Roman Church at Milan; that the Greek Church, numbering more than sixty millions of professors, has always practiced it until now; and that the Church of England has trine immersion indicated in her book of Common Prayer to this day; and that we have evidence that trine immersion was also the action in baptism practiced in the Lutheran church in the days of the Reformation."—*Brethren's Encyclopedia*.

The Meaning of the Term.—The following Greek words have a specific meaning, and are not interchangeable, viz.: *Bapto*, I dip in water; *cheo*, I pour; *raino*, I sprinkle.

In the Septuagint version of the Bible, each of the above terms occurs in Lev. 14: 15, 16. "He shall pour the oil, he shall dip his finger in it, and he shall sprinkle the oil."

Had Christ designed pouring as the initiatory rite into his kingdom, he would have employed *cheo*. Had he designed sprinkling, he would have employed *raino*. But he never uses either *cheo* or *raino* in connection with this rite; *baptizo* (a derived form of *bapto*) is invariably employed, and, as all lexicographers translate it by the word immerse, dip, or plunge, it is clear that Christ designed immersion as the mode of Christian baptism.

A tropical meaning of the word is obtained by taking the effect for the cause. We dip yarn into a coloring fluid in order to dye it. Are the words dip and dye for that reason synonymous? We dip cloth into the water in order to wet it. Does the word dip for that reason mean to wet? The ground meaning of the word once established, there remains no room for controversy. "Define your terms, and discussion will cease." Alex. de Stourdza (of the Greek Church) says, "*Baptizo, immergo*" has, in fact, but one sole acceptation. It signifies, literally and always, to plunge. Baptism and immersion are therefore identical, and to say baptism by aspersion is as if one should say immersion by aspersion, or any other absurdity. ("Meaning and Use of Baptism," p. 151.)

The Baptismal Formula.—"Go ye therefore, and teach all nations, baptizing them in (into) the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28: 19.

We will first inquire how the formula of baptism was understood by the primitive Greek scholars and fathers.

Chrysostom, one of the most profound of ancient Greek scholars, says (A. D. 398), "Christ delivered to his disciples one baptism in three immersions of the body, when he said to them, 'Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.'" ("Antiquities of the Christian Church," 1, p. 540.)

Jerome, commenting on Eph. 4: 5, says, "We are thrice dipped in water that the mystery of the Trinity may appear to be but one, and, therefore, though we be thrice

put under water, to represent the mystery of the Trinity, yet it is reputed but 'one baptism.'" ("Chrystal's History of the Mode of Baptism," pp. 72, 73.)

Monulus, A. D. 256, says: "The doctrine of our Holy Mother, the Catholic church (not the Roman Catholic), has always, my brethren, been with us, and doth still abide with us, and especially the article of baptism, and the trine immersion wherewith it is celebrated, our Lord having said, 'Go ye, and baptize the Gentiles in the name of the Father, and of the Son, and of the Holy Spirit.'" ("Works of Cyprian," I, p. 240.)

"The last command of Christ was, that they (the apostles) should immerse into the Father, Son, and Holy Spirit. Not into one, because we are dipped not once, but thrice." (Tertullian. Born A. D. 160; died, probably, 220.)

The foregoing historical and philological testimony, which might be multiplied almost indefinitely, is sufficient to show how Greek scholars understood Matt. 28: 19. It shows how eminent Greek scholars understood the last command of Christ in their own language—the language of the apostles—and carries with it a weight and force that outweigh the world of our modern interpreters and expounders. The character and force of historical testimony on trine immersion that has come down to our time from the first centuries of the Christian church is altogether overwhelming; and it comes to us as free as the God-given light, and as copious as the air that we breathe. The Brethren have been spared the labor of historical research on this question. It is found in the writings of every author of note, whether Baptist or Pedeo-baptist, that has written upon the subject. Baptists go back to the age of trine immersion, and bring forward this accumulated testimony of the primitive practice of the church, to prove that baptism means immersion. Here is a direct chain of historical testimony, reaching the apostolic age—Chrysostom, Jerome, Tertullian, Monulus, the last of whom could shake hands

with Polycarp, the disciple of John—not one of whom originated trine immersion—they all found it the universal practice of the church and refer directly to the last command of Christ as its origin.

Philological Argument.—The practice of immersing into each name of the Trinity is founded upon the law of language in the baptismal formula. When the ellipsis is supplied, according to the principles of language, the formula so expressed will be:

“Baptizing them into the name of the Father,
and
(Baptizing them into the name) of the Son,
and
(Baptizing them into the name) of the Holy Ghost.”

Here are three distinct propositions, requiring three distinct acts into three distinct names. And as there are three persons in the Godhead, so there are three immersions in the “one baptism.” Here is Trinity in unity, and unity in Trinity. This is orthodoxy on a broad, solid basis. The universe consists of life, mind, matter—trinity in unity. Man, composed of body, soul, and spirit, is a tri-unity. From a trinity in nature we are pointed to a higher Trinity—Father, Son, and Holy Ghost—the one true and living God. According to the commission we are baptized into the “name of the Father,” and God becomes our Father, and we become his “sons and daughters.” We are baptized into the name of the Son, and so “put on Christ.” Gal. 3: 27. We are baptized into the name of the Holy Spirit, and we are “born of the Spirit,” and obtain the “gift of the Holy Spirit,” which is to “guide us into all truth.”

In supplying the ellipsis in the baptismal formula, it should not be inferred that it is adding to the Inspired Record, for the words supplied are understood, and it is only done to meet the requirements of grammatical analysis. The commission teaches a threefold action, equally as plain, and, perhaps, more forcibly the way it reads. It was so un-

derstood by eminent Greek scholars in the first centuries of the Christian era, who declared that "Christ delivered to his disciples one baptism in three immersions of the body when he said, 'Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.'" It is so understood by the unlearned, as well as conscientious philologists of our own language now. Brevity is the life of expression.

Baptizo a Frequentative.—*Baptizo*, besides meaning to immerse, carries with it the force of a frequentative. Liddell and Scott, Donegan and other lexicographers, define *baptizo* to dip repeatedly. It is employed when more than one action is required. "Hippocrates, on diseases of women, directs that the pessary be dipped in Egyptian oil, and in applying it, when it begins to sting, remove it and again immerse it into the ointment."* ("Meaning and Use of *Baptizein*," p. 34.) Now, the first act of dipping the pessary was expressed by *bapto*, because it was not certain that a second act would be required. The second act of dipping it was expressed by *baptizo*, because it was a repeated act, and because the second act was related to the first. In the command of our Lord to baptize "into the name of the Father, and of the Son, and of the Holy Ghost," we have three related acts, into which we are to be baptized, by three related acts, expressed by the frequentative *baptizo*. And this is what lexicographers mean by a frequentative, and not that we should dip repeatedly in the name of the Father, and dip repeatedly in the name of the Son, etc., as some dishonest critics would have them to teach.

The Baptism of the Holy Spirit.—The Scriptures teach that the baptism of the Holy Spirit is the work of God, through Christ, upon the spiritual nature of man. 1 Cor. 12: 13; Acts 2. It was promised by our Lord before he ascended to heaven, and was fully realized by the disciples

*Epeita bapsas es aleipha rodinon ee aigupzion prosthestho teen eemeran, kai epeen dakneetai aphaireesthai, kai baptizein palen es gala gunaikos kai muron Aigupzion.

on the day of Pentecost. The baptism of the Holy Spirit bears the same relation to the soul of man that water baptism bears to the body of man. It is represented in the effects upon the spirit of man as overwhelming. Out of the believer "shall flow rivers of living water." John 7: 38. "And they were all filled with the Holy Ghost." Acts 2: 4; 4: 31. The fact that the Spirit is represented as descending in the form of a dove upon our Lord in the Jordan, and of being poured out as in the case of the disciples, does not, neither is it designed to teach the mode in which we are to administer the rite of baptism. It is true that the Holy Spirit descended, "was poured out," "but it came as the sound of a rushing mighty wind, and it filled all the house where they were sitting." "And they were all filled with the Holy Spirit." Acts 2. The overwhelming effect of the Spirit, after the act of descending upon the souls of the disciples, is what we understand to be the baptism of the Holy Spirit, according to the true etymology of the word.

Cyril, Bishop of Jerusalem, born about 315 after Christ, and who wrote while the Greek was a living language, says: "For the Lord saith, 'Ye shall be immersed (baptized) in the Holy Spirit not many days after this.' Not in part the grace, but all-sufficing the power. For as he who sinks down in the waters and is immersed (baptized) is surrounded on all sides by the waters, so also they were completely immersed (baptized) by the Spirit." ("Meaning and Use of *Baptizein*," p. 140.) "Theophylact, comment on Matt. 3: 11, 'He will immerse (baptize) you in the Holy Spirit.' That is, he will deluge you, ungrudgingly, with the graces of the Spirit." (*Idem.*)

CHURCH FELLOWSHIP AND CHURCH GOVERNMENT.

The word church (*ecclesia* from *ekkaleo*, I call out) in the New Testament means, an assembly of the called

“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.” 2 Cor. 6: 17, 18. “That which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ.” “If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.” 1 John 1: 7. Here the conditions and blessings of church fellowship are fully portrayed. 1. We are called out from the world. 2. We separate ourselves from the world, and touch not the unclean thing. 3. We become sons and daughters of God, and enjoy fellowship with the Father and with his Son Jesus Christ. 4. We walk in the light, and have fellowship one with another, and the blood of Christ cleanseth us from all sin, conditioned upon such fellowship as the Gospel requires.

The church is a home, and such a home as no other organization affords. “There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the Gospel’s, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.” Mark 10: 29, 30. Such is the experience, and such is the religious standing of every devoted member of the church. The rich and the poor, the learned and the unlearned, find in the church of Christ a perfect social equality. All their rights and principles are the same. The spiritual relationship existing between the children of God as brethren and sisters of the Lord Jesus Christ is dearer, by far, than any earthly tie. God is our Father, Christ is our Elder Brother, the Holy Spirit is our Comforter, and heaven is our home.

The church is compared to a kingdom. A kingdom implies: first, a king; second, subjects; third, laws.

Christ was born king, Matt. 2: 2, and will reign till he hath put all enemies under his feet. 1 Cor. 15: 25. The subjects of Christ's kingdom are those who have been born again,—born of the water and of the Spirit. 1 John 3: 5. The Gospel forms the only code of laws for the kingdom of Christ. It is the law of faith,—the perfect law of liberty. The government of the church is not congregational. It is united under one head,—Christ,—the Head of the church, which is one body, and all are members of that one body. For a local church to act independent from other local, or sister churches, leads to division in sentiment, and in the practice of the ordinances of the Gospel. It has been a fruitful source of the present divided state of Christendom. The government of the church has been so designed by Christ as to preserve the unity of his people in faith and practice. It is republican in form. We have the local church council, the District Council, and General Conference. But the rights and privileges of our church government are broader and higher than that of any civil republican government. Every sister, as well as every brother, has a voice, or vote, in our church councils. Besides, our local churches have not only a voice in District and General Conference through their delegates, but any member from any and every local church has a right to take part in the deliberations, both at District and General Conference.

The church, as the body of Christ, and animated by his Spirit, should be respected in her councils, "Verily I say unto you, Whatsoever ye (the church) shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." Matt. 18: 18. As individuals, we are to "hear the church." As members of the mystical body of Christ, we are to "be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1: 10. "There is one body, and one Spirit," and we

are to endeavor to keep the "unity of the Spirit in the bond of peace." Peter, with the pen of inspiration, directs us how to preserve the peace and union of the church: "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble." 1 Pet. 5: 5. Here are two important injunctions:

1. The younger are to submit themselves unto the elder.

2. All are to be subject one to another.

The first affects the relation which the younger sustain to the senior ministers of the church, and means that the counsel and ruling of the elders should be respected by the younger. The second applies to all, whether elder or younger minister, as well as the laity, and affects the relation all sustain to each other mutually, and to the church as a body. When a matter is brought before the church in council, and a decision is reached in the fear of the Lord, all should be subject to that decision. If a matter be brought before a local church council that concerns the church in general, then carried through District Council to General Conference, and a decision is reached by the united wisdom of the church in the fear of the Lord, all should be subject to that decision,—all the local churches, as well as elders, ministers and laity. Without a General Conference and a proper respect for the decisions made by such a body, no organization can long exist. The apostolic church had such a conference in Jerusalem, and the decisions ("decrees") made by the apostles and elders, with the whole church, were delivered to the churches to keep, and so they "were established in the faith and increased in number daily." Acts 15; 16: 4, 5. The church has, in every respect, the best system of government in existence, and needs only, if it needs anything, a better application to

accomplish the great mission assigned her by the Lord, as the Head and Founder.

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Eph. 4: 1-6. "Christ also loved the church, and gave himself for it; that he might sanctify it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5: 25-27.

WASHING THE SAINTS' FEET.

The example and command of feet-washing is recorded in John 13, and historically, as well as practically, in 1 Tim. 5: 10. By reference to John 13 the following facts obtain:

1. Christ, the Head of the church, washed the feet of his disciples, representing his "body" or church. Verses 4, 12.

2. He commanded his disciples to wash one another's feet. Verses 13-17.

3. Feet-washing, as given by Christ to his disciples, is from heaven. Verse 3.

4. It was given by Christ to his disciples, in connection with the Supper and the Communion. Verses 4, 12, 18-30; Mark 14: 20.

5. It represents a spiritual, not a literal cleansing, as Judas, a traitor at heart, was not made clean. Verse 11.

6. There is a penalty attached to the law of feet-washing, as indicated by the language of Christ to Peter: "If I wash thee not, thou hast no part with me." Verse 8.

7. The command of Christ restricts its observance to the disciples, and that of Paul to Timothy, to the saints, which clearly establishes the fact that feet-washing, as enjoined by Christ and Paul, is not a moral, but a religious duty; not a family observance, but a church ordinance.

The term ordinance (Latin *ordinans*, arranging, regulating,—from *ordo*, order), means an established rite or ceremony, an observance commanded. Feet-washing, as given by our Lord, carries with it all the force of an ordinance, as the etymology of the word signifies. It is enjoined by the highest authority, our divine Master, both by precept and example. This makes it a rule of action. “He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.” John 12: 48. This gives it permanence. The penalty attached to its observance, “If I wash thee not, thou hast no part with me,” makes it a law.

The terms employed by our Lord, in enjoining the observance of this rite, are among the most forcible of any language. “If I then, your Lord and Master, have washed your feet, ye also ought to wash one another’s feet. For I have given you an example, that ye should do as I have done to you.” Verses 13, 14. Our Lord here employed the words ought and should. Webster says, “Both words imply obligation, but ought is the stronger. Should denotes an obligation of propriety, expedience, etc.; ought denotes an obligation of duty.” We *should* be neat in person; we *should* avoid giving offense. We *ought* to speak the truth; we *ought* to obey the laws. It *should* be observed in this connection, that *ought* carries with it the binding force of owe, from which it is derived; and that *should* is the preterit of shall, which was employed to enforce the duties of the moral law. Hence, if “thou shalt not steal,” is binding, so is the rite of feet-washing obligatory upon the followers of Christ.

The great effort made by the opponents of feet-washing as a church ordinance is to separate it from the Communion and connect it with the Bethany supper. John 12: 2. This will not stand the test of logical criticism. It is obviously a violation of the laws of common sense and of fair Scriptural reasoning. If the fallacy of this method of reasoning be once fairly seen, and its sophistry once properly exposed, the opponents of feet-washing will be ashamed to own that they ever brought it forward as an argument.

Now, it is an axiom in mathematics, as well as in logic, "that two things, separately equal to the same thing, are equal to each other." Matthew and Mark declare that when the Communion was instituted, the traitor was made known. Matt. 26: 21-25; Mark 14: 18-21. John informs us that feet-washing was observed when the traitor was made known. John 13: 26. Here we have two things,—feet-washing and the Communion,—separately agreeing in time and place with the same thing—the act of making known the traitor by our Lord. From this we draw the following argument, and put it under the form of the syllogism: Feet-washing and the Communion occurred at the same time and place. The Communion occurred in Jerusalem on the night of Christ's betrayal. Therefore, feet-washing occurred in Jerusalem on the night of Christ's betrayal. Here it will be seen that the major premise is a logical deduction from an axiomatic or self-evident truth. The minor premise is a universally-admitted fact. Hence, the conclusion is as true as truth can make it.

The term employed by the inspired writer in the example and teaching of our Lord, in relation to this rite, is *nipto*, and means to wash a part of the body, as the hands or feet, showing that when our Savior said to Peter, "If I wash (*nipto*) thee not, thou hast no part with me," he had reference to the act in which he was engaged. This gives feet-washing the force of a vital connection between Christ and his followers. Rejecting feet-washing severs our con-

nection with Christ, whereas a ready acceptance and obedience to the requirements brings happiness: "If ye know these things, happy are ye if ye do them." Verse 17.

Christ, as the Founder and Head of the church, put feet-washing into his church as a religious duty, obligatory upon all the saints. It would be a meaningless act on the part of our Lord to introduce it into the family circle as an act of hospitality or personal cleanliness, as that is a matter of choice for heads of families, and all civilized people know it is their duty to keep clean personally. Besides, Christ had no family into which he might have put the practice; but he put it into a religious organization, representing different families, the same to whom he gave the bread and cup of Communion, and as the one is an acknowledged church duty, so is the other. It remains no longer a matter of speculation, but a question of obedience. If we reach heaven, it will be because we did what Christ said we "ought" to do. On the other hand, if we be cast, as "unprofitable servants, into outer darkness," it will be because we neglected to do what we "ought" to have done. Matt. 25: 27, 30.

The law, being a "shadow of good things to come," required that the priests "shall wash their hands and their feet, that they die not, when they come near the altar to minister." Ex. 30: 19, 20. In the church of Christ all are "a holy priesthood," to offer up spiritual sacrifices (1 Pet. 2: 5); and when we approach the "Lord's table" (the altar under the Gospel), in obedience to Christ, we "wash one another's feet." As there was a penalty attached to the law enjoining it upon the priests, so we have seen that Christ attached a penalty to it in the Gospel. And as the duty enjoined upon the priests, was preparatory to their service at the altar, so may the washing of the saints' feet be considered preparatory to a proper approach to the Lord's table. Furthermore, as it was a statute forever to the priests, so it remains a service in the church until our

Lord "shall appear the second time without sin unto salvation;" and stands to-day, as it stood in ages past, in all its original force and significance, a distinct Christian institution, like the Lord's Supper and Communion.

THE LORD'S SUPPER AND THE COMMUNION.

The Lord's Supper (*kuriakon deipnon*) is a sacred meal instituted by our Lord in connection with the Communion, and was eaten by the Savior and his disciples in the same night in which he was betrayed. See Matt. 26: 20; Mark 14: 17, 18; Luke 22: 20; John 13: 1-30; Jude 5: 12; 1 Cor. 11: 23-34. The foregoing Scriptures establish the following facts:

1. The Lord's Supper has Christ for its author.
2. It was a full meal.
3. It was eaten in the evening.
4. It was eaten before the Communion.
5. In connection with its preparation, Matthew and Mark use the term passover, whilst Luke employs both passover and supper in his narrative of the institution. Luke 22: 15-20. John calls it supper, Paul calls it Lord's Supper, and Jude terms it Feast of Charity.

Closely related to the preceding are the following facts:

1. The institution of the bread and wine is nowhere in the Scripture called the Lord's Supper.
2. The bread and wine were taken "after supper" (Luke 22: 20), and hence form no part of the supper, but in order, nature, and design are distinct from it.
3. The bread and wine, or Communion, is a commemorative institution,—points back to the cross; whereas the Lord's Supper is typical of an event in the coming kingdom,—the "marriage supper of the Lamb." Luke 22: 16; Rev. 19: 9.

4. There were three institutions observed by Christ and his disciples in the same night in which he was be-

trayed, and they were observed in the following order: 1. Feet-washing. 2. The Lord's Supper. 3. The Communion. Now, whilst some reject the first and second and practice the third, and others keep the first and third and omit the second, we keep the first, second and third,—the "ordinances" as delivered to us by Christ and the apostles. 1 Cor. 11: 2.

But while many confound the Lord's Supper with the Communion, others confound it with the Jewish passover, alleging that Christ ate the last Supper with his disciples as the fulfillment of the Jewish passover, forgetting that the passover was a commemorative institution, and as such needs no fulfillment, and ceases only with the law that enjoins and the nation that celebrates it. Besides, the passover (lamb) was separated on the 10th day of Nisan, and in the end of the 14th day was to be slain at the "going down of the sun." Ex. 12: 3-6; Deut. 16: 6. On the other hand Christ instituted his Supper in the beginning of the 14th day of Nisan on the "preparation" of the passover (John 19: 4), and Christ, the true Paschal Lamb, expired upon the cross in the end of the 14th day, at the hour the passover Lamb was to be slain, nearly twenty-four hours after he instituted the Supper. In support of this, we cite the thoughtful reader to John 18: 28 and 19: 14, where it will be seen that the day of crucifixion was "the preparation of the passover," and that the Jews had not yet eaten the passover. Hence, the time to eat the passover according to the law, and according to which it must be kept, if kept at all, was the night following the crucifixion of Christ—the day after the institution of the Supper. In addition to this, the passover was a "family" institution (Ex. 12: 3); not to be sodden in water, but roast in fire (v. 9), and was to be "eaten in haste, with loins girded, shoes on the feet, and staff in hand;" whereas the Lord's Supper was instituted under a new covenant, by a new law-giver, as a church ordinance, observed by a religious society in connection with

feet-washing and the Communion, which formed no part of the Jewish passover. The disciples, with the Savior, reclined at the table, and so far from eating in haste, they conversed at length. The passover pointed back to the deliverance of the first-born in Egypt; the Supper points forward to the marriage supper of the Lamb, to be fulfilled in the kingdom of God. "And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God." Luke 22: 15, 16. Here our Lord declares that he will eat of this passover (or supper, verse 20) again, and until he eats of it the second time it remains unfulfilled. And it follows, until it be fulfilled, its observance must be maintained by the people of God who would be seated at the heavenly banquet. Take away the Lord's Supper, and there remains not a single institution in the Christian economy of grace that points forward to that great nuptial feast and the reunion of the blessed in heaven. Take away the Supper, and you take away the only typical observance that Christ has left in his kingdom; and you take away the "feast of charity" of the apostolic age, where the poor feast in perfect equality with the rich upon the bounties of heaven—the pledge of their future recognition and common inheritance in the upper kingdom.

As an evidence that the churches, planted by the apostles, observed the Lord's Supper as a full meal, and ate it in connection with the Communion, we have only to refer to 1 Cor. 11: 20-25. Paul does not reprove the Corinthian church for keeping the ordinance, but for the manner in which the church observed it. "When ye come together, therefore, into one place, this is not to eat the Lord's Supper." And he tells them why: "For in eating every one taketh before another his own supper: and one is hungry and another is drunken." There is not the least intimation that Paul designed to set aside the Supper in this chapter,

nor elsewhere, (1) because he would not have had the authority, and (2) because he evidently intended to correct the disorder, and restore the church to the proper order in which to observe the ordinances. He suggests to those who cannot wait till the proper time, to eat at home, before they come together to eat the Lord's Supper, and that the rich should provide for them that have not, or their poor brethren. He then lays down the order in which the Supper should be served, by referring them back to Christ where it originated: "For I have received of the Lord that which I also delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me." The order here given by Paul, which he founded on the example of Christ, embraces the following facts:

1. The night, "when the evening comes," is the proper time to eat the Lord's Supper.
2. That all should "tarry one for another" till the proper time.
3. That each should examine himself in the light of the Gospel, lest he eat and drink damnation to himself.
4. Then all in union eat the Supper.
5. Then the bread, likewise the cup, "after the supper" (*meta deipnesia*).

The clause, "when he had supped," as a verb in the pluperfect tense, conveys the same meaning as the phrase, "after supper," employed by Luke 22: 20. The one employs the noun, the other the verb. Because Paul does not dwell upon the Supper, as he does upon the "bread" and the "cup," does not signify; for he refers to the original example—to the writings of the evangelists, which they

possessed, and we possess. There we may learn how our Lord established the ordinances in his church, the proper order of their observance—the same which Paul declares he delivered to the church at Corinth, and what our Lord appointed in his kingdom should be observed. “I appoint unto you a kingdom, as my Father has appointed unto me: that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.” Luke 22: 20, 30. Paul commands us to keep the feast, and also how we should keep it, in these words: “For even Christ our passover is sacrificed for us: therefore, let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.” 1 Cor. 5: 7, 8. This is the feast of charity of Jude—the *agapæ* of the primitive church. Because of abuses which crept in, and the inconvenience attending its observance, the Supper was gradually dropped, and its name transferred to the Communion service. This is one of the wonders of the age, and finds a parallel only in the transference of a foreign meaning to the term *baptizo*—a meaning contrary to the etymology of the word and the practice of all antiquity. Let immersionists know that consistency demands that they adhere in practice as strictly to the primary and true meaning of the Lord’s Supper (*kuriakon deipnon*) as to the original meaning of *baptizo*. Let those who accuse the Baptists with having reduced the Supper from a full meal to a “bit of bread and a sip of wine,” and claim an equal right to reduce baptism from immersion to a few drops of water, let them know that they are guilty of both, and that two wrongs will not make one right. “For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. * * * So speak ye, and so do, as they that shall be judged by the law of liberty.” James 2: 10, 12.

BROTHERLY LOVE.

"God is love." "In this was manifested the love of God toward us, because that God sent his only-begotten Son into the world, that we might live through him." "Beloved, if God so loved us, we ought also to love one another." "We know that we have passed from death to life, because we love the brethren."—*John*. We want no better evidence of the divine origin of our holy religion than the precious truth that the God of the Bible is the God of love. The scepter of heaven is the scepter of love, and heaven is the home of love. If we would enter heaven, we must love and be lovable as the children of God. The first "fruit of the Spirit" is love. "Because we love the brethren," we have the evidence—"we know"—"that we have passed from death unto life." This is positive knowledge. We begin that course of life here which is characteristic of heaven, if we are truly the children of God. Wars will cease; hatred, wrath, strife, malice and seditions will be put away, and in their stead "joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," will exercise their gentle sway.

Its Characteristic.—Christian benevolence is a characteristic of love. "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" "Bear ye one another's burdens and so fulfill the law of Christ."

Its Evidence.—Keeping the commandments of God is the evidence of love. "By this we know that we love the children of God, when we love God and keep his commandments." "For this is the love of God that we keep his commandments: and his commandments are not grievous." 1 John 5: 2, 3.

The Holy Kiss.—The salutation of the "holy kiss" is the Christian token of love. "By this shall all men know

that ye are my disciples, if ye have love one for another." John 13: 35. This is a command of God five times repeated: "Salute one another with an holy kiss." Rom. 16: 16; 1 Cor. 16: 20; 2 Cor. 13: 12; 1 Thess. 5: 26; 1 Pet. 5: 14. It was the practice of the apostolic church. Acts 20: 37. This is the symbol of spiritual love, given by the Holy Spirit to a holy people. We cannot evade the force of this command upon the ground that it is but once commanded. Neither can we discard it because it is not imperative, for it is each time given in the imperative mode. Besides all this, we cannot dismiss it from the church as some reject the Supper and feet-washing, upon the assumed ground that it was practiced by Christ and the apostles before Pentecost, and lacks apostolic authority, for it is an apostolic precept, repeatedly and positively given—and to "all the brethren." In the primitive church the holy kiss was observed at baptism, at feet-washing, at the Communion, at the ordination of ministers, etc. (See "Christian Antiquities," Art. Holy Kiss.) This is the practice of the Brethren. When the children of God observe this command, and thus give evidence that they love God by keeping his commandments, they are brought into holy Christian fellowship one with another, and into a holy communion with God. "No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us." 1 John 4: 12.

Because the salutation of the kiss was common among the Jews and other Oriental nations, but is no longer a common practice, is no reason why this command should be disregarded. It only shows how the custom of the age has departed from the order of God. The law of God makes no provision for the ever-varying customs of the world. Neither is it necessary, in the observance of this rite, to salute all the saints, "male and female," any more than it would be necessary to salute all the saints that are living. To give the salutation on all proper occasions, among all the

brethren, fully answers the purpose of this command. In regard to this primitive practice, Dean Stanley justly observes: "Had any primitive Christian been told that the time would come when this, the very sign of Christian brotherhood and sisterhood, would be absolutely proscribed in the Christian church, they would have thought that this must be the result of unprecedented persecution, or unprecedented unbelief. It is impossible to imagine the omission of any act more sacred, more significant, more necessary (according to the view which then prevailed) to the edification of the service." ("Christian Institutions," p. 63.)

NON-RESISTANCE.

The doctrine of non-resistance is a fundamental doctrine of the Christian religion. It is a fundamental doctrine of the Brethren, as will be seen in the following article, from the proceedings of General Conference, of 1845: "In regard to our being altogether defenceless; 'not to withstand evil,' but to 'overcome evil with good' (Rom. 12), the Brethren consider that the nearer we follow the bright example of the Lamb of God, who willingly suffered the cross, and prayed for his enemies; who, though 'heir of all things,' had on earth 'not where to lay his head,'—the more we shall fulfill our high calling, and obtain grace to deny ourselves for Christ and his Gospel's sake, even to the loss of our property, our liberty and our lives." In support of the principles of non-resistance we produce the following Scriptural facts:

1. Christ is the "Prince of Peace." Isa. 9: 6.
2. His "kingdom is not of this world." John 18: 36.
3. His "servants do not fight." John 18: 36.
4. "The weapons of our warfare are not carnal." 2 Cor. 10: 4.
5. "We are to 'love our enemies.'" Matt. 5: 43.
6. We are to "overcome evil with good." Rom. 12: 21.

7. We are to "pray for them which despitefully use us and persecute us." Matt. 5: 44.

In contrasting the spirit of war and revenge of old times with the peaceable spirit of the Gospel, Christ says, "Ye have heard that it hath been said, an eye for an eye and a tooth for a tooth: But I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." Matt. 5: 39. When the disciples would have fire to come down from heaven to consume certain ones that did not receive him, our Lord rebuked them, and said, "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." Luke 9: 55: 56. To the one who struck a servant of the high-priest and smote off his ear, our Lord said, "Put up again thy sword into his place, for all they that take the sword shall perish with the sword." Matt. 26: 52. Our Lord established his kingdom upon principles of peace. He reigns in the hearts of his people, and as love is an undying principle, his kingdom shall stand forever.

The relation which the kingdom of Christ sustains to the kingdom of this world, is fully defined by Paul, in Rom. 13: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil." Governments, then, are ordained of God for the protection of the righteous and the punishment of the wicked. The disciple of Christ is required to be subject to the higher powers. He is subject to the higher powers, though he is not a subject of them. The kingdom of Christ is not of this world. The government is, or should be, in the hands of the moralist. He stands between the righteous and the wicked, "the minister of God to execute wrath upon him that doeth evil."

But when the moralist would join the kingdom of Christ, he must relinquish the sword.

We lay down as a principle, that the government which respects the non-resistant principles of the Christian religion is the strongest, most honored, most permanent. There is no antagonism between the kingdom of Christ and the governments which God has appointed for its protection. "For this cause we pay tribute also: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." The strongest support vouchsafed any government is conferred by the Christian, by his quiet submission to the laws, by his tribute, and by his prayers. Referring to their prayers for rulers, Origen says, "We are, in this way, more helpful to the kings than those who go into the field to fight for them."

It should not be inferred that if all would become Christians and non-combatants, some foreign power would "come and take away both our place and nation." So thought the Jews (John 11: 48), and, because they rejected our Lord and the peaceable doctrine he taught, the Romans did come, destroyed their city and carried them captive into other nations. No government can have a stronger support than the righteousness of her people, and that God who sets up whom he will to rule over them. Let the principles of peace roll on! Let the song of the heavenly host, at the Savior's birth: "Glory to God in the highest, and on earth peace, good will towards men," be echoed from lip to lip, till "they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." Isa. 2: 4.

The design of the Christian religion is to bring us into such a relationship to God and to one another, as will fit us for heaven. That relationship is expressed by the word love. God is love. Heaven is the abode of love. We are to love God, one another, all men. It extends further—we

are taught to love our enemies. By this we overcome them. Love conquers the world. Until all men shall love one another, the purpose of God, in introducing the Gospel into the world, will not have been accomplished. It shall embrace more: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid: and the calf and the young lion and the fatling together; and a little child shall lead them. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11: 6, 9.

"O when will nations learn the ways of peace,
That human butchery on earth may cease;
And Christian principles and love efface
The last foul stain of war upon our race,
When all, as brothers of one family,
Shall, in this one resolve, at least, agree
That as they are the workmanship of God,
They will not help to shed each other's blood,
When Christ, who for our peace on earth was slain,
In glory shall return to earth to reign."

ANOINTING THE SICK WITH OIL IN THE NAME OF THE LORD.

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him." James 5: 14.

Our Lord commanded his disciples to heal the sick (Matt. 10: 8), and they "anointed with oil many that were sick, and healed them." Mark 6: 13. From these Scriptural facts we notice, (*a*) that anointing the sick with oil was appointed by the Lord; (*b*) that the disciples practiced it under his direction; (*c*) that it was through the Holy Spirit delivered to the churches; (*d*) that the Apostle James restricts the observance to the believers ("the sick among

you"); (*e*) that the anointing is to be done by the request of the sick; (*f*) and it is to be done by the elders of the church upon such request.

The Brethren have ever held to this service as an important one in its place, in view of the precious promises connected with it: 1. "The prayer of faith shall save the sick." 2. "The Lord shall raise him up." 3. "If he have committed sins, they shall be forgiven him." Let it be noticed in this connection that this rite is not imposed by the church upon the members, but it is the privilege which God has given the sick, to request its observance in their behalf by the elders of the church. Neither is it performed for the forgiveness of sins. The promise is: "If he have committed sins they shall be forgiven him." Sins are not in question in the service of anointing the sick. Sins may be present, or may not. If present, and the effect of sin, or the disease, be removed, why may it not please God to remove the cause? And if the sins of the sick be pardoned, it is the gift of free grace, through the merits of our Redeemer, upon condition of obedience to his Holy Will. Besides, faith and prayer are connected with the rite of anointing; and it is to be done in the name of the Lord; and as it is the Lord's appointment, it is the Lord's work.

Anointing the sick was not confined to the apostles, or the age of miracles. The duty and privilege of being anointed is extended to any in all the churches. There is no command given by the apostles to any in the churches to work miracles. But the Scripture authorizing this institution was addressed to the churches in general, and not to the apostles, nor workers of miracles. It was addressed to the "sick among you," and we still have the sick among us, and we have as great need of God's mercy and favor as in any age. It is faith that we need to bring the blessing of God within our reach. The prayer of faith shall save the sick. The elders should pray in faith, and the sick, with faith, unite in that prayer and in the full resignation to the

will of God, then the anointing with oil, in the name of the Lord, will bring the promised blessing, with new consecration of life to the service of God, that "whether we live, therefore, or die, we are the Lord's."

It is a comfort for us to know that the Lord careth for us in our sickness. He comes to us in our greatest need. When earthly comforts fail, then know the Lord is nigh. "The Lord will strengthen him upon the bed of languishing; and will make all his bed in his sickness." Ps. 41: 3. We believe in a present Savior: "Lo, I am with you alway, even unto the end of the world." When our Lord gave this promise of his continued presence with his disciples, he commanded them to teach the nations "to observe all things, whatsoever I have commanded you;" and as the apostle, through the Holy Spirit, taught us the duty of anointing the sick, we should continue to teach the people of God not to neglect this important service. It is a part of the Gospel which is to be preached to all nations, yet we seldom hear the subject mentioned in a public discourse. Because the Romish church has perverted this, as she has perverted other ordinances, is no reason why we should cease to teach and practice this institution in its simplicity, as given in the Gospel. In it we find exercise for faith, prayer, and obedience; and over it all, the promise of God.

Temperance.—The church is the oldest temperance organization on earth, and the record of the Brethren stands as a monument against the manufacture, sale, and use of ardent spirits as a beverage, admitting their use only, if necessary, for medical and mechanical purposes. To "be temperate in all things" (1 Cor. 9: 25), means all things lawful. In the use of intoxicants our motto should be: "Touch not, taste not, handle not." Col. 2: 21.

Taking of Oaths.—The Brethren do not take the civil oath in giving evidence before a court of justice, or elsewhere, but simply affirm. Our Lord says, "Swear not at

all; neither by heaven: for it is God's throne: nor by the earth, for it is his foot-stool; neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be yea, yea; nay, nay; for whatsoever is more than these cometh of evil." Matt. 5: 34, 37. "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea; and your nay, nay; lest ye fall into condemnation." James 5: 12. This restriction is positive and conclusive; and any one who claims to be a follower of Christ whose word of affirmation could not be accepted as true, should not be accepted on oath. The ablest jurists of our country favor the discontinuance of the civil oath, because the Author of the Book by which they swear says: "Swear not at all," and because it implies that a truthful man may be credited every-where, except in a court of justice.

Going to Law.—The Brethren do not go to law before unbelievers, but settle all difficulties by peaceable arbitration in the church. Paul says, "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?" 1 Cor. 6: 1, 6, 7. As Paul, however, appealed to Cæsar (Acts 25: 11), so we have a right to appeal to the officers of our civil government for the protection of our liberty and rights against designing and wicked men. But in every case, of whatever nature, Christian forbearance should be used, and counsel of the church should be taken.

Non-conformity.—The Brethren do not conform to the world in dress, fashions, and customs which are contrary to

the Word of God. Paul says, "Be not conformed to this world: but be ye transformed by the renewing of your mind." Rom. 12. "That women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array." 1 Tim. 2: 9. "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel." 1 Pet. 3: 3. God was displeased with the daughters of Zion (Isa. 3: 16-24), because of their haughtiness, jewels, and ornaments; and he has made the subject of dress a part of his law in the Gospel, and it demands our attention and obedience. In our dress we should consult health, comfort and convenience. Plain and modest apparel becomes the followers of the meek and lowly Savior of men. God looks upon the heart, and the "ornament of a meek and quiet spirit is in the sight of God of great price." 1 Pet. 3: 4.

In religious exercises, public and private, women should have their heads covered, and men have their heads uncovered. Paul says, "Every man praying or prophesying, having his head covered, dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head." 1 Cor. 11: 4, 5. The duty of man is further enjoined in verse 7. "For a man indeed ought not to cover his head;" and the duty of the woman (verse 10), "For this cause ought the woman to have power on her head because of the angels." The custom of the world differs from the order of God. Custom allows men to keep their hats on in religious exercises on funeral occasions. Is not that the time for solemn, earnest prayer? Shall we dishonor our head? Some contend that the hair is all the covering a woman needs. But Paul says, "We have no such custom, neither the churches of God." Our sisters wear a plain, modest covering in time of worship, one that has been worn by godly women for centuries, always new to the world, always becoming.

Secret Societies.—The church is an organization complete within itself. She takes care of her poor, relieves the afflicted and distressed, and each member finds within her bosom a home. The church is as a city set upon a hill that cannot be hid,—a light to the world,—a light to all. Christ said, in reply to the high-priest, “I spake openly to the world; and in secret have I said nothing.” John 18: 20. The mission of the Christian religion is to bring everything to light,—to throw light into all places darkened by sin. Hence, the church opposes secret, oath-bound societies and worldly organization. “No man can serve two masters” directly opposite,—one open, free; the other oath-bound, concealed in darkness. “Have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret.” Eph. 5: 11, 12. “Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?” 2 Cor. 6: 14. Secret societies fellowship Mohammedans, infidels, pagans,—characters which the followers of Christ cannot fellowship; whilst their impious titles, parades, regalia, etc., are in opposition to the teachings of Christ. We submit that it is the duty of the church to urge the world to forsake the kingdom of darkness, and come over into the kingdom of light, rather than that the subjects of Christ’s kingdom should lower their standard, and surrender their moral and spiritual power, by joining societies and organizations that belong to this world alone. We must forsake all for Christ.

CONCLUSION.

Am I a child of God? is a question that has blistered the lips of many; and it is a question we should be able to decide by the sacred standard of truth. We should not rest satisfied with ourselves so long as we are in doubt about our conversion to God. It is our privilege to know that we are

children of God. The Bible declares that "by the mouth of two or three witnesses every word shall be established." Now we have at least three witnesses by which we may know that we are the children of God. The first is the witness of the Spirit: "The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. 8: 16. The office of the Spirit is to "guide us into all truth." John 16: 13. It is "the Spirit of truth." If our spirit willingly accepts all the truth, and is guided by the Spirit in obeying it, we have the witness of the Spirit that we are the children of God. Then the Spirit of God and our spirit agree,—both testifying to the same thing,—the Word of God. "Now if any man has not the Spirit of Christ, he is none of his."

The second is the witness of obedience: "And hereby we do know that we know him, if we keep his commandments." 1 John 2: 3. This is positive knowledge. It is practical religion. Obedience to the commandments of God is the highway of holiness.

The third is the witness of brotherly love: "We know that we have passed from death unto life, because we love the brethren." 1 John 3: 14. Love is the essence of Christianity itself. It is to the moral and spiritual world what gravitation is to the physical world: it holds all things to a common center. Love binds the spiritual universe to the throne of God. Take away love and you take away religion itself. But some may ask, Who are the "Brethren," whom we are to love? "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Matt. 12: 50. Hence, if we have the love of God in our hearts, we will love those that do his will. How is it with those who claim to be the children of God, and despise the followers of Christ? It is an easy matter even for sinners to love their associates. The children of God have their affections renewed, live in purer atmosphere, enjoy higher spiritual associations; and in it,

God has given them evidence that they "have passed from death unto life." With the witness of the Spirit, obedience, and love, we have the threefold evidence of our sonship. A child of God, then, lives in the Spirit, obeys God's Holy Will, loves the Brotherhood. He lives a holy life. This comprehends the whole of Christianity within us,—the Alpha and Omega of the Christian race.

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